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April/May 2020 Issue

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СОЮЗ УКРАЇНОК КАНАДИ
Рік LX
квітень ~ травень, 2020 р.

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Canada

ПРОМІНЬ
60 Років

Leona Bridges*
Editor

Дорогі Читачі!
Dear Readers,

До мене звернувся передплатник цього журналу та добре знаний друг, Альберт Качковський з Саскатуну. Він відразу помітив дві помилки на обкладанці минулого числа *Променя.* Нещасний заголовок—"Віра Сенчук закінчує проект". Замість цього, я повинна була написати—"Віра Сеньчук закінчує проєкт".

One of Promin's most devoted subscribers, Al Kachkowski, recently contacted me with encouragement and some constructive criticism. He had immediately noticed a heading on the front cover of the last issue of *Promin* containing two errors. One involved the misspelling of the surname "Senchuk" in Ukrainian. The other concerned non-Ukrainian influences on the Ukrainian language.

Альберт це—учитель української та англійської мов, захисник граматики та ортографії, коректор текстів. Він охоче читає по-україн-ськи та навчив мене, що я повинна стати передплатницею єдиного існуючого українського журналу канадсько-українського—Нового Шляху/Українських Вістей.

Пан Качковський далі звернув мою увагу на правильний правопис української мови встановлений 1928-го року на конференції українських мовознавців у Харкові, затверджений Народним Комісаріятом Освіти УССР і прийнятий усіма українськими колами також поза межами УССР.

Al is a teacher of Ukrainian and English, a defender of grammar and orthography, a proofreader of texts. He enjoys reading in Ukrainian and impressed upon me that I should have a subscription to Canada's only remaining Ukrainian newspaper - New Pathways/ Ukrainian News. I have subscribed! Additionally, Al pointed out that, as an editor, I should be aware of the Kharkiv Orthography, accepted by Ukrainian scholars in 1928 and approved by the government of Ukraine at that time. I should follow its rules for spelling. Indeed, an article in *New Pathways* announces that the current Government of Ukraine (2020) has reinstituted the Kharkiv Orthography for the Ukrainian language. True Ukrainian spellings should be preserved.

Я за тим! І, разом з Альберт, заохочую Вас слідкувати за Харківською Ортографією. Він поданий в українсько-англійському словнику Андрусишина.

I approve. Together with Al, I encourage you to use the Kharkiv Orthography. You will find words spelled accordingly in C.H. Andrusyshen's *Ukrainian English Dictionary*.

Христос воскрес!
Леона Фарина Бриджес/Leona Faryna Bridges

**Leona helps create St. John's mosaics (see Artists in the Spotlight)*

DEADLINES:

Please note that the deadline for submissions for our **June - July** issue is

April 20, 2020

Upcoming submission deadlines are:
Jun - Jul issue - April 20, 2020
Aug - Sept issue - June 20, 2019
Oct - Nov issue - August 20, 2020

For more information contact:
bridgesl@telus.net
780-619-4416 (mobile)

Front Cover:

Paska with one cottage cheese quadrant covered with a design. Photo by Vivian Skakun

Back Cover:

Additional photos of mosaic project & workshop. See artists in the spotlight.

Шановна пані Редакторко, Леоно Бриджес!
У ювілейному році шістдесятиліття "Променя", хочу привітати Вас і подякувати Вам, Леоно, Єлисаветко, Добр. Ірино та всім працівникам журналу за добру працю й присвяту журналу "Промінь". Дай Боже Вам сили й здоров'я на будучність!
Я читаю журнал поверх 50 років і була знайома з першою редакторкою, Наталею Когуською. Мені жалко читати, що менше є передплатників і менше української мови та українських статтей. Я почуваюся щаслива, що знаю писати, читати й говорити українською мовою, мова наших предків. Як прийде журнал "Промінь", то я на самперед читаю то, що в українській мові, щоб не забула ту мову!
Висилаю Вам чека на відновлення передплати на два роки й також пожертву як нев'янучий вінок у пам'ять моїх рідних, особливо Мами, Марії Григор, та сестер, Василини Ґулуцан і Анни Звоздецької, які все читали журнал "Промінь". Вічна їм пам'ять!
Остаюся з пошаною до Вас,

Павліна Лисак,
Едмонтон, АБ

Dear Promin:
I have the first edition of Savella Stechishin's cookbook *Traditional Ukrainian Cookery* published in 1957. My daughter has the 8th edition of this cookbook (1976). I recently asked Sonia to make the Traditional Kalach recipe found on page 330, so that she will have had some practice making one for my eventual funeral.
The first edition (apart from the sugar, warm water and yeast to start), **calls for:**
2 eggs, beaten
1 tbsp. sugar
2 tbsp. cooking oil, along with the milk, salt, and flour as listed. I have been using this recipe for years with excellent results.
Sonia's edition calls for:
4 eggs
½ c. sugar
½ c. oil.
When and why did the ingredient amounts change?

Anne Zenchyshyn,
Swan River, MB

Editor: Our Promin Administrator has the 1975 edition and I have the 1971 edition. Our amounts are the same as Sonia's. Can any of our readers answer Anne's question? Please write to us at bridgesl@telus.net with your information on this topic. Additionally, copies of Traditional Ukrainian Cookery are very hard to find. My cousin is looking for copies for his children and has found a copy offered online for $250. Were any unsold copies discovered at Trident Press before the Ukrainian Voice building was sold? Does anyone know where copies of this cook book can be purchased at a reasonable price? It is our understanding that the Stechishin family has been intending to produce a new edition of the book. Has there been any progress on this project?

Dear Mrs. Bridges,
On June 8, 2019, I sent in a cheque, memorial card and write up for Olyne Patryluk. I find the cheque has been cashed, however, to date, the write up has not appeared in Promin. As our members are asking me if I sent it in

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

am once again sending the write up in case it was misplaced. We would appreciate seeing it in Promin at your convenience.
Yours sincerely,

**Anna Kaminski,
Regina, SK**

Editor: I have responded to Anna's letter by Canada Post and I publish her letter here to show that we at Promin are imperfect. This is the sort of error that I consider a nightmare. We should never "misplace" texts coming to us from our Promin convenors, contributors and members! We do our best to avoid such situations, but they do occur. Please find all of the Regina "In memoria" in this issue of Promin! Our sincere and humble apologies!

, Leona and Betty,
Enclosed is my cheque for my 2020 subscription to Promin and a memorial donation in memory of Peter and Mary Feniuk. I really enjoy Promin. It is always very informative. I also want to thank MaryAnn Pylypchuk for the very interesting article she sent in on behalf of her Mom, Nadia Schulha. It is amazing what these survivors had to endure! Another interesting article was about Anna Zwozdesky. I knew this lady and I was always in awe of her. She was a most interesting person and accomplished a great deal in her lifetime. Sending out a big thanks to the staff of Promin for everything that you all do. Thanks again, as always,

**Karen Feniuk,
kanagan Falls, BC**

ar Betty,
Enclosed is my Promin renewal for two years. Great work! I look forward to each issue.
Sincerely,

**Sylvia Boychuk,
Saskatoon, SK**

To Promin:
Enclosed is my renewal for 2020. Sorry for the delay! Thanks for the "Love of Gardening" articles—they are very educational.
All the best,

**Laara Tayler,
Burnaby, BC**

Dear Editor:
Please find enclosed a donation in memory of my dear Mom, Doris Smylski, who passed away April 3, 2007 at the age of 91.
She was a gracious wife to my Dad, Dr. Peter Smylski, for sixty years. Always loving, helpful and supportive, she managed to keep her four kids in line. Her little cough in church let us know that she wasn't too pleased with our behavior! And she was a Sunday School teacher in Hamilton with one of her students being our current Metropolitan, His Eminence Metropolitan Yurij.
It is because of my parents that we grew up with fond memories of our days in CYMK and I, to this day, am proud to be a part of the Ukrainian Self-Reliance League of Canada. In particular and because of my Mom, I continue to be actively involved in my local branch of the Ukrainian Women's Association of Canada, the Sophia Rusova Branch in Etobicoke (Toronto), ON.

Admittedly, I have not been a subscriber to Promin, however, I just read through the last two issues sent to our church office—very interesting! Surprisingly, my husband, Myron, also read through them and, more surprisingly, I saw that he filled out a subscription form. Myron is originally from the "Peg" (Winnipeg).
The article on the Holodomor, as remembered by our Soyuzanka, the late Nadia Schulha, is a must-read for all.
Keep up the good work! (Yes, colour would be great, but it's your content that is more relevant.)

**DorisAnn (Darucia) Masnyk,
Mississauga, ON**

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

**10731 - 126 Street,
Edmonton, AB, T5M 0N9**

UWAC National President

Darcia Moskaluk-Rutkay
President

MESSAGE FROM NATIONAL PRESIDENT, DARCIA MOSKALUK-RUTKAY

Христос Воскрес! Воїстину Воскрес!

Вітаємо Вас із найсвятішим християнським святом – Воскресінням нашого Господа і Спасителя, святом перемоги життя над смертю, добра над злом, світла над темрявою. Бажаємо Вам духовного просвітлення та радості!

Христос Воскрес! Воїстину Воскрес!

Christ is Risen! Truly He is Risen!

I greet you with our holiest of holy Christian celebrations, the Resurrection of our Lord and Savior. May these words bring joy to your hearts and bless you with spiritual enlightenment.

Christ is Risen! Truly He is Risen!

Цієї весни, крайова управа, провінційні управи та управи відділів, всі членкині та команда Променя, виконали багато роботи, включаючи підготовку, планування на майбутнє та адміністрування.

This spring, the National Executive, Provincial Executives, Local Branches, members of the UWAC, and the *Promin* staff have put in a lot of work, including preparation and research, plans for the future and administration of programs.

Хочу вітати команду *Променя* зі 60-річчям існування журналу. Робота, яку виконали минулі та сьогоднішні команди, важлива. Її цінують канадці та українці в цілій діяспорі.

I wish to congratulate the *Promin* team on the occasion of the magazine's 60th anniversary. The work by past and current staff is important and is appreciated in Canada and around the world.

During the course of its 94-year history, the Ukrainian Women's Association of Canada has benefitted Ukrainian women in Canada, Ukraine and elsewhere. Documented as early as 1916, Ukrainian Canadian women at the Ukrainian National Home in Winnipeg, Manitoba (the first Ukrainian Canadian institution) recognized women's rights. Around that time, suffragettes sought voting privileges. This was a new concept for Canadian women as well as for immigrants to Canada.

In the early 1920's, a Ukrainian

Women's movement began to evolve in Canada in places across the country—Montreal, Quebec, Fort William (now Thunder Bay), Saskatoon, Melville, and Sheho, Saskatchewan. Ukrainian women were helping and assisting other women. They gave each other much needed advice, maintained and passed down traditional songs, educated women about physical hygiene and how to read, shared recipes and household tips, debated, listened to other women's reports regarding a variety of topics, including biographies of female authors (early book clubs), cultural events, whatever was required to make a pioneer woman's life more bearable, palatable and pleasurable.

The early pioneers of U.W.A.C. developed their aims and objectives to embrace the maintenance and growth of the Ukrainian Orthodox Church of Canada, as well as to maintain Ukrainian culture, language and traditions. Our predecessors were so astute, that they formulated a constitution and by-laws outlining fourteen aims and objectives designed to enrich the lives of the Canadian Ukrainian woman and her counterpart in Ukraine and in the diaspora. Preserving their Ukrainian cultural heritage (language, customs, traditions) via education, while encouraging good citizenship by promoting women's and environmental issues was its basis. Other important aims were creating a museum, gathering archives, following the news from Ukraine, participating in Amnesty International, welcoming Ukrainian immigrants to Canada, and promoting leadership and democracy.

The list is truly endless. Lives and our way of life change. What was important in the early 1900's may not have the same importance today. Therefore, our bylaws must be amended, as must our aims and objectives. Our current executive is working upon these changes and always welcomes input from members.

My future messages will focus upon our organization's current successes and why we remain viable in today's world. Being a member of U.W.A.C. is as important today, as it was 94 years ago. I will elaborate upon our involvement with other organizations and will demonstrate the impact upon Canadian society and upon the diaspora that we have as members of the U.W.A.C.

Перенесення нашої канцелярії зі Західньої до Східньої Канади продовжується. Це зайняло більше часу, ніж того що ми сподівалися. Обов'язки кожної членки управи не завжди чітко очевидні. Ми намагаємось орієнтуватися в своїй конституції. На минулому З'їзді Союзу прийнято резолюцію щодо змінювання певних правил. Те, що було важливо на початку 20-го століття, може не мати сьогодні такого ж значення. Наша управа працює над цими змінами та завжди вітає внесок своїх членів.

Нова управа дякує членству за підтримку, заохочення та терпіння. Ми настільки вдячні нашим минулим головам та членкам управи за підтримку та за ніжне керівництво. Новий веб-сайт майже готовий. Виявилися певні непередбачені обставини, але коли ми вирішуємо проблеми, ми розвиваємося. Ми прагнемо і беремося за постійне вдосконалення нашої комунікації, щоб зв'язатися з вами, з нашими членками.

The transfer of our headquarters from Western to Eastern Canada continues and it has taken more time than we anticipated. The duties of each member of the executive are not always clearly evident, as we try to navigate within our constitution. This takes time.

The new Executive is grateful for your encouragement, support and patience in this regard. At our last Convention, a resolution was made to amend some of our bylaws. What was important in the early twentieth century may not be a priority today. We are currently working on implementing these changes and always welcome input from our members.

We are so grateful to our past presidents and members of past executives for their support and gentle guidance. Work upon our website is almost complete, overcoming unexpected stumbling blocks. We aspire and commit to continuous improvement in our communications to reach out to you, our members.

Your Humble Sister in Christ,
Darcia Moskaluk-Rutkay
Одарка Москалюк-Руткай

Фундація СУС в Канаді
SUS Foundation of Canada

ХРИСТОС ВОСКРЕС!
CHRIST IS RISEN!

Фундація СУС в Канаді сердечно вітає
своїх членів, спонсорів,
всечесне духовенство та вірян УПЦК
зі Світлим Воскресінням Христовим!

ВОІСТИНУ ВОСКРЕС!
TRULY HE IS RISEN!

SUS Foundation of Canada wishes its members,
supporters, the faithful and all reverend clergy
of the UOCC a very Blessed Easter!

www.susfoundation.ca
620 Spadina Avenue,
Toronto, ON M5S 2H4

Christ is Risen! Indeed He is Risen!

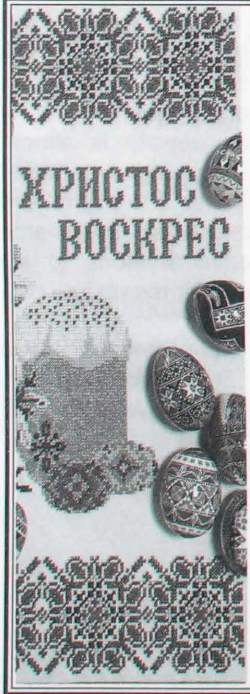
Sincere greetings are extended on the joyous occasion of Christ's Resurrection - a celebration of unsurpassed strength, goodness and truth. Let this Easter become for all of us a source of wisdom, optimism and conviction. May the glorious Resurrection of Jesus Christ bring you peace and hope, understanding and well-being. May God's grace and abundant blessings be with all of you.
Christ is Risen!

Eroslava Evanetz
UWAC Eastern Canada Provincial President

Христос Воскрес! Воістино Воскрес!

Сердечно вітаю Вас з пресвітлим святом Воскресіння Христового – торжеством непереможної сили, добра та справедливості. Нехай Великдень стане для всіх Вас джерелом наснаги, мудрості та оптимізму. Бажаю, щоб зі світлом Воскресінням Христовим до кожної родини увійшли мир, злагода і добробут. Нехай з Вами буде Божа Милість та благодать Веселих Великодніх Свят. Христос Воскрес!

Ярослава Іванець голова
Східної Екзекутиви Союзу Українок Канади



Від імені Крайової Управи Союзу Українців Самостійників Канади (СУС) вітаємо всіх членів нашої громади з радісним великоднем привітанням

"Христос Воскрес! Воістину Воскрес!"

З огляду на те, що Воскресіння Христове відкрив нам шлях до спасіння, нехай присвячуємо себе самого на поміч і підтримку всіх потребуючих, тут у Канаді і через цілий світ. Піклюючи про їхні щоденні потреби ми самі проходимо цей сам спасенний шлях.
Нехай Господь Бог поблагословить всіх нас!

За Управу Союзу Українців Самостійників Канади

Др.Петро М. Кондра
Голова

Одарка Москалюк-Руткай
Секретарка

The Board of Directors of the Ukrainian Self-Reliance League (USRL) extends a joyous Easter greeting

"Christ is Risen! Truly He is Risen!"

to all members of our community. As we were blessed with the path to Salvation through Christ's Resurrection let us dedicate ourselves to supporting those in need whether locally or abroad. As we care for them, we progress along our path to Salvation. May God Bless us!
On behalf of the USRL Board of Directors,

Dr. Peter M. Kondra
President

Darcia Moskaluk-Rutkay
Secretary

Великоднє вітання
Easter Greetings

З нагоди світлого Воскресіння Христового, у свято великої надії, Відділи Союзу Українок Канади вітають Крайову Управу СОЮЗу, членів Провінційних Управ та всіх членок Союзу по відділах разом з їхніми родинами, Крайову Управу С.У.С. Канади й всіх членів його складових організацій та читачів журнала «Промінь».

Шлемо Великодній привіт всьому Українському народові в світі й в землях українських.

Хай линуть наші привітання повні співчуття всім тим, які за правду й свободу свого народу боряться проти ворога в Східній Україні, бо вірять, що настане день воскресіння волі для українського народу.

Хай надіями сповниться наше серце й віра велика хай веде нас до взнеслої мети.

Христос воскрес! Воістину воскрес!

С.У.К. Церкви св. Андрея, Едмонтон, АБ
С.У.К. Відділ ім. Св. Анни, Едмонтон, АБ

St. Andrew's Ukrainian Orthodox Ladies Auxiliary, Edmonton, AB
UWAC St. Anna's Branch, Edmonton, AB

UKRAINIAN MUSEUM OF CANADA
OF THE UKRAINIAN WOMEN'S ASSOCIATION OF CANADA

УКРАЇНСЬКИЙ МУЗЕЙ КАНАДИ
СОЮЗУ УКРАЇНОК КАНАДИ

Headquarters: Saskatoon • 910 Spadina Crescent East • Saskatoon, SK • S7K 3H5
Branches: Toronto, Winnipeg, Edmonton, Calgary, Vancouver
Telephone: 306.244.3800 • Fax: 306.652.7620 • Email: ukrmuse@sasktel.net • Website: umc.sk.ca

This is an appeal to all branches and members of the Ukrainian Women's Associations of Canada for ongoing financial support to sustain the operations of the Ukrainian Museum of Canada. Its headquarters Branch of the Museum in Saskatoon is facing a serious financial crisis.

Since its inception, the Ukrainian Museum of Canada has been a professionally managed cultural enterprise attaining national and international renown. Responsible for the preservation and presentation of over 40,000 artifacts, the Museum continues to fulfill the mandate set by its UWAC founders in 1936, something in which they would rightly take pride and hold in high esteem.

Financial constraints at this time have compelled the Museum to increase its revenues and seek additional funds; this includes soliciting donations from UWAC Branches. Over time, operating costs have exceeded revenues, in spite of actions taken to reduce them. Cutbacks have included reducing purchases for the gift shop, changing employee contracts, and reducing the frequency of issues of the Newsletter. In addition, budget management improvements are being considered at this time to offset costs. Of course, cutbacks affect revenue; thus, the need to seek other approaches in order to maintain the Museum and its operation without undermining museum standards. Current circumstances dictate immediate revenue vital to the Museum's future, and this has become the Museum's immediate priority.

According to the Museum's Accountant, time is of the essence in this matter. In order to maintain the good work and high standards the Museum is noted for, and to continue to succeed and accomplish its mandated goals, generous support is needed from your organization.

I am, therefore, requesting that you place this appeal before your executive for a positive response that reflects commitment to the future of our Museum.

Thank you for your support.

Alicia Klopoushak, President
Ukrainian Museum of Canada

DONATIONS

Donations

Anonymous	$ 100.00
Armanios, Vicky, Winnipeg, MB	$ 30.00
Faryna, Betty, Victoria, BC	$ 100.00
Semenuik, Pauline, Yorkton, SK	$ 70.00
Trident Press Ltd. (aka Ukrainian Voice), Winnipeg, MB	$1,000.00
UOWA, Roblin, SK	$ 35.00
UWAC St. John's Cathedral Branch, Edmonton, AB	$ 500.00

Donations in Memory of...

- Bodnarchuk, Helene, Windsor, ON — $ 100.00
  In memory of mother Leona Bodnarchuk
- Feniuk, Karen, Okanagan Falls, BC — $ 50.00
  In memory of Peter and Mary Feniuk
- Hobden, Kay, Edmonton, AB — $ 25.00
  In memory of Rose Faryna
- Lysak, Pauline, Edmonton, AB — $ 50.00
  In memory of mother Mary Hryhor and sisters Lena Gulutsan and Anna Zwozdesky
- Makarenko, Dobr. Larysa, Hamilton, ON — $ 50.00
  In memory of mother Nina Kopatch
- Masnyk, DorisAnn (Darucia), Mississauga, ON — $ 50.00
  In memory of mother Doris Smylski (d. April 3, 2007)
- UWAC Kniahynia Ol'ha Branch, St. Michael UOC, Edmonton, AB — $ 50.00
  In memory of Veronica Ewanus (d. Nov. 9, 2019)
- UWAC Kniahynia Ol'ha Branch, St. Michael UOC, Edmonton, AB — $ 50.00
  In memory of Mary Popowich (d. Nov. 15, 2019)
- UWAC Lesya Ukrainka Branch, Holy Trinity Branch, Winnipeg, MB — $ 25.00
  In memory of Mary Maruschak (d. June 23, 2019)
- UWAC Lesya Ukrainka Branch, Holy Trinity Branch, Winnipeg, MB — $ 100.00
  In memory of Zoya Bilozar, Maria Bontey, Margaret Pestrak, Emily Strutinsky
- UWAC Daughters of Ukraine Branch, Regina, SK — $ 75.00
  In memory of Mary Rublitz (d. Dec. 14, 2019)

May their Memories be eternal. Вічная пам'ять!

Easter Greetings

UWAC, St. Anna, Edmonton, AB	$ 300.00
UWAC St. Andrew's Auxiliary, Edmonton, AB	$ 200.00

St. Andrew's Ukrainian Orthodox Ladies Auxiliary
Workshop and Display of Pasky of Greece, Romania and Ukraine

Childhood memory, the catalyst. On Saturday, February 8, 2020, St. Andrew's Ukrainian Orthodox Ladies Auxiliary participated in a workshop making and tasting Easter breads of Romania, Greece and Ukraine. Sunday, February 9, 2020, parishioners enjoyed viewing a display of the various pasky and sampled them during fellowship after the Divine Liturgy. This event was a follow-up to my quest in search of information stemming from my childhood memory of my mother's Easter paska made with cottage cheese (Skakun, Vivian. *Promin*, April/May 2019.)

Symbolism of items in the Easter basket. In our Ukrainian Orthodox tradition, we come to church Easter Sunday morning with our Easter baskets filled with breakfast items that are blessed and shared with our family after the Easter Divine Liturgy. The foods included in the basket are paska, babka, eggs, horseradish, butter, cheese, sausage, ham, paprika bacon, salt, pysanky and candles. Each item in the basket has a special significance.

Content. In this article I will share photos and information about cheese pasky, Easter breads of Greece, Romania and Ukraine, and the significance of and the symbolism of Easter breads.

Greek Easter bread is called *tsoureki*. The rich dough, made of butter, eggs, sugar, milk and flour, is braided using three strands of dough to represent the Holy Trinity. It is baked with one, two or more boiled, red eggs in it to represent the blood that Jesus shed. The eggs can be dyed with red food colouring or red onion skins. These Easter breads are distinct as they are seasoned with a Greek flavouring called *mahlepi*. *Mahlepi* is a cherry kernel collected from the pit of a wild cherry tree called St. Lucy. It is best to buy the kernels whole. If you have extra cherry kernels, store them in the freezer to prevent them from

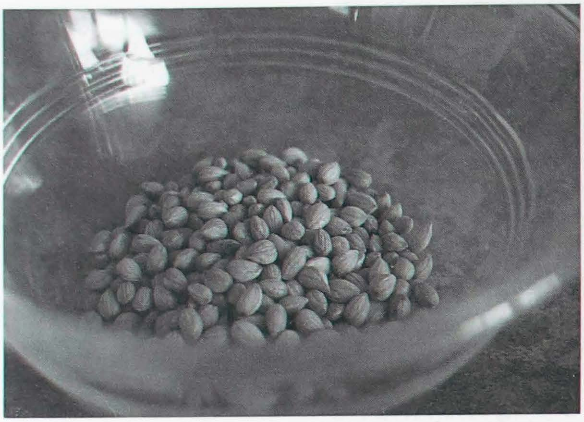
Clockwise from top left: Easter Bread Display of Romania, Greece and Ukraine; Close-up of the Easter pasky display; Kathy Buchanan and Vivian Skakun's display; Vivian Skakun enjoying the culmination of Easter pasky workshop.

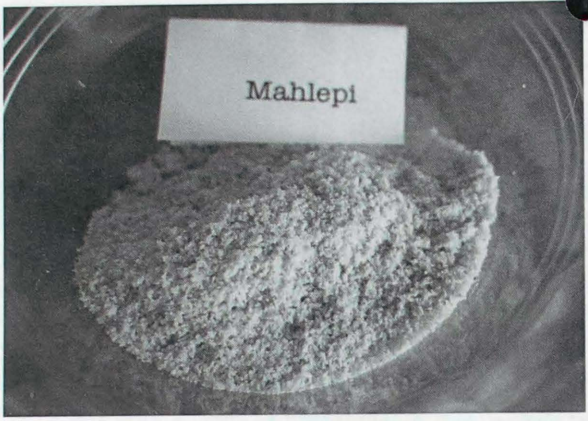
becoming rancid.

Some recipes include zest of lemon and/or orange. Instead of mahlepi, other substitutes to flavour tsoureki can be cardamom or anise seed.

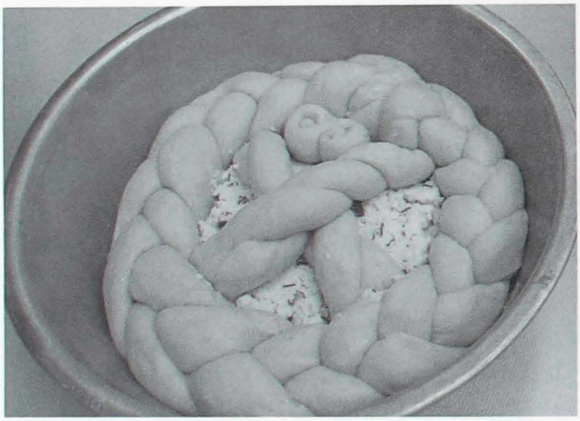
Romanian Easter bread is called pasca. This bread is a circular, three-strand braid that is set on a flat base of dough. The centre is filled with cottage cheese flavoured with sugar, raisins, vanilla and lemon zest. The bread represents the resurrection of Jesus Christ, the cheese represents the Holy Spirit and the white colour represents goodness and purity of the soul without sin. *Pasca* fillings differ depending on the region of Romania.

Boian *Pasca***.** In the area of Boian the pasca is not sweet and is circular with cottage cheese filling in four quadrants. A twist made of two ropes is set along the inner edge of the pan that has a base of dough filling the bottom of the pan. To make the four quadrants, two





Above (left-right): Mahlepi or Mahlab, a small, wild cherry kernel from the pit of St. Lucy cherry (Omonia Foods Imports); Mahlepi ground with mortar and pestle and pressed through a sifter



Above (left-right): Proofing before baking the Tsoureki seasoned with toasted, ground anise seed, nutmeg and brandy (Kiros, Tessa, 2011); Baked tsoureki, seasoned with toasted, ground anise seed, nutmeg and brandy with boiled egg dyed with food colouring (Kiros, Tessa, 2011)

twists are place across each other to form a cross. When the dough has risen, cottage cheese mixed with egg and seasoned with salt, pepper and dill is placed in the four quadrants.

Ukrainian Easter *paska* in the Easter basket symbolizes the resurrection of Jesus Christ. The traditional *paska* is braided and has crosses, wheat, roses or other motifs on it signifying the importance of this bread. Our *Soyuz* branch makes these *pasky* for our Easter tea and bake sale.

Bukovanian *Pasky*. Ukrainians from Bukovina made their paska with cottage cheese mixed with egg and seasoned with salt, pepper, and dill similar to the Boian *pasca*. Another option is to set the seasoned cottage cheese on a sponge of dough as a base, and then covering the cottage cheese with braids and motifs encasing cottage cheese. Then the *paska* can be set to proof before baking.

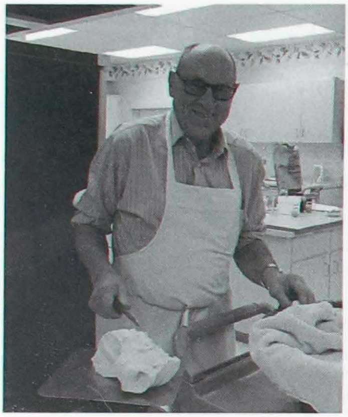
Cheese *Pasky* are common in Eastern, Central Ukraine, Belarus, Lithuania and Russia. The main ingredient is dry cottage cheese that is mixed with raisins, eggs, butter, cream, sugar and vanilla. Some recipes include almonds, mixed citrus peel or crushed pineapple. Whether cooked or

Above (left-right): Romanian pasca with cottage cheese sweetened with sugar, raisins, vanilla and lemon zest (Klepper, 2011); Baked Romanian Panetone with cottage cheese, sugar, raisins, vanilla and lemon zest (Klepper, 2011)

Above (left-right): Cheese paska Kyiv style with raisins and crushed pineapple, molded in terra-cotta clay pot (Cyncar, 2019); Cheese paska uncooked, molded in terra-cotta clay pot (Logozar, 2017)

uncooked, the cheese paska is poured into a special wooden pyramid shaped mold or in a terra-cotta flowerpot that has been lined with a double layer of damp cheese cloth big enough to fold over the top of the cheese. Cover the cheese with a plate and a heavy weight to allow for the cheese to drain through the hole in the flower pot and keep the cheese paska refrigerated for 24 hours. After 24 hours, unmold the paska and decorate it with fruit or candied peel. Serve it with *babka* or other Easter yeast breads.

Христос Воскрес! Christ is Risen! *Paska* is the bread of eternal life symbolizing the joy of New Life Jesus Christ has given us. Through his Resurrection, He gave us eternal life. Every divine liturgy, we are invited to partake of the Eucharist: "Take, eat, this is My Body which is broken for you for the forgiveness of sins." and "Drink of this, all of you: this is My Blood of the New Testament, which is shed for you and many, for the forgiveness of sins." In the Litany of Thanksgiving, the deacon responds: "Having partaken of the Divine, Holy, Most-pure, Immortal, Heavenly, Lifegiving and Awesome Mysteries of Christ, let us worthily give thanks unto the Lord."



Top row from left: *Andy Serna weighing the dough for the pasky; Participants busy making traditional pasky, photo by Lorri Luchka; Pauline Lysak poses with traditional paska designed with wheat, rose and dove motifs, photo by Lorri Luchka.*
Middle row from left: *Lorri Luchka ready to paint egg wash on the breads; Kathy Buchanan making Bukovanian Paska with four quadrants of cottage cheese covered with motif; Paska with one cottage cheese quadrant covered with a design.*
Bottom row from left: *Marie Mailman poses with Boian style paska with four quadrants ready to proof before cottage cheese is added, photo by Lorri Luchka; Pauline Lysak finishing off traditional paska with wheat motifs ; Jim Kniazky and Kathy Buchanan preparing to make the dough for pasky.*

As Orthodox Christians we approach the chalice humbly and with contrition and are thankful for God's grace. Christ was baptized in the River Jordan and we, too, are baptized that we may partake of communion for which Christ died on the cross for us that we may have eternal life. Let us rejoice as we share our *paska* that is lit with a candle to reflect Christ's radiance as the "Light of the World!"

Christos Anesti! – Alithos Anesti!(Greek Easter greeting)

Hristos a Inviat!- Adevarat a Inviat! (Romanian greeting)

Христос Воскрес! (Khrystos Voskres!) - *Воістину Воскрес!* (Voistyno Voskres!) (Ukrainian greeting)

Christ is Risen! Truly He is Risen!

Vivian Skakun
Photos Vivian Skakun & Lorri Luchka as identified

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Рідне слово

Австрійський Композитор у Львові

Лемберзький Моцарт: піднесене та земне.

«Улюблений Богом» - саме так перекладається з латині ім'я Амадей. Мабуть композитор не вважав себе таким, так як віддавав перевагу іншому імені Вольфганг, що в перекладі означає «Подібний до вовка». То може таким улюбленцем був його син, який також отримав від матері Констанци Моцарт ім'я Вольфганг до основного Франц Ксавер, на честь учня його батька Франца Ксавера Зюсмайера. Існують документи про те, що саме він був коханцем дружини Моцарта. У книзі «Жінки геніїв» німецький письменник Фрідріх Вайсенштайнер висуває гіпотезу, що Зюсмайер був батьком останнього дитини Констанци, і майже він міг бути причетний до отруєння композитора, тому що жив в родині Моцарта та мав дружні стосунки з Сальєрі. Автор навіть припускає,що Констанца була відома про те, що її чоловік отримує отруту кожного дня.

Лемберг.... Старовинна назва Львова за часів Австро-Угорщини, а саме тих часів, коли переїхав до цього міста з Відена Франц Ксавер Моцарт.У Лемберзі Франца поважали і майже не порівнювали з його геніальним батьком. Він отримав посаду вчителя музики у польських дворянських родинах (Потоцьких, Чарторийських, Сапіг, Янішевських), а потім навіть став директором міського театру (1830 р.) та головним капельмейстером львівської опери (1834-1838 рр.). Завдяки зустрічі у Лембергі з відомим німецьким портретистом К.Г.Швайкартом, автором двох тисяч реалистичних картин , з'явився художній опис Франца Ксавера Моцарта -- чоловіка невисокої статури, з зосередженим поглядом, мовчазного та майже трохи з сором'язливого.

«Зникнути безслідно, та розчинитись у великих просторах Австро-Угорщини» — мабуть саме про це мріяв Франц Ксавер Моцарт,коли прийняв пропозицію викладати музики у шляхетній польській родині. Щось трапилось і він не міг бути більше тільки копією свого геніального батька, якого він обожнював, хоча і ніколи не бачив, так як народився чотири місяці після його смерті. Мати знайшла для нього найкращих вчителів того часу: викладача контрапункту та знавця старовинної музики Й. Г. Альбрехтсбергера; піаніста, композитора та учня В.А. Моцарта, Н.Гуммеля; учня Й. Гайдна , композитора, піаніста, музичного критика С. фон Нойкомма та видатного оперного композитора, педагога Антоніо Сальєрі. Зусиллями матері був організований перший концерт у Віденській опері, коли йому було лише п'ять років. І навіть першу свою кантату він вимушений був підписати за порадою матері як Вольфганг Амадей Моцарт-син. А коли мати одружилася вдруге, він зовсім став відчувати себе сторонньою людиною в своєму домі. Франц Ксавер писав до свого приятеля: «до мене вдома не дуже добре ставилися. Мені ледь виповнилося три роки, а вимагали з мене як найстаршого, хоча я був наймолодшим. У будинку матері я був чужим, і все, що потрібно

Франц Ксавер Вольфганг Моцарт на портреті К. Швайкарта (бл. 1825 р.)

для життя, здобував сам, а мені це було дуже важко. Багатий польський граф, шукаючи майстра фортепіанної гри, запропонував мені надзвичайно вигідні фінансові умови, якщо я погоджуся ... ».

Зараз Францу Ксаверу Вольфгангу Амадеусу Моцарту присвячений один з найбільших фестивалів класичної музики в Україні – LvivMozArt.

От тільки почав своє життя Моцарт на Україні не у Львові, а у провінційній атмосфері села Підкамінь біля Рогатина (у родині Баворовських). Про це він писав братові Карлу-Томасу у 1810 році: «Що стосується мого невеличкого таланту — то справи мої тут ідуть зовсім погано. Одноманітне, антимузичне життя, яке я проводжу впливає на мене так погано, що навіть при своїх найбільших стараннях — і найменшого створити я не здатний. Тому я вирішив це вже однозначно — в травні 1811 року змінити моє автоматичне життя на краще та покинути нарешті цю країну. Куди мене далі поведуть мої кроки, я ще не знаю, тому прошу Вас про пораду...».

Так Франц Ксавер вирішив перебратись до Лемберга , де вже у 1815 р. створив квартет для фортепіано «Весна» та концерт для фортепіано з оркестром «Op.25».

Дім губернського радника Бароні фон Кавалькабо став притулком для Моцарта на довгі роки. В родині Бароні він познайомився із Йозефіною фон Кавалькабо, дружиною графа, що була значно молодшою від нього. Йозефіна була обдарованою співачкою, музиканткою та акторкою. Дослідники вважають, що однією з причин довгого перебування у Львові стало кохання Франц Ксавера до Йозефіни. Протягом п'яти років він проводив уроки музики для її дітей, разом з нею мандрував по Європі, організовував музичні салони, відкривав хорове товариство св. Цецилії. Ій він присвячував свої камерні фортепіанні вокальні твори та писав романтичні листи: «В неділю ввечері я від'їжджаю, віддаляючись ще далі від моєї єдиної мети. З яким щасливим серцем я вітатиму ту годину, яка знову наблизить мене до тебе! Як я буду радіти, коли нарешті зможу рахувати години, коли ми знову з'єднаємося! Як мені прийдеться виправляти те, що зараз втрачене! Моє серце каже мені, що ми будемо щасливими, невимовно щасливими. – Боже, дай мені сил сміливо здати цей складний іспит, щоб я зміг повернутись гідним тебе назад у твої обійми!» (Люблін, 25 травня 1819 року). Можливо саме через таке замріяне кохання він і став композитором, в музиці якого відчувалися романтичні ідеали. Саме через цей новий для тих часів романтичний світ його музики він не був точною копією свого батька. Творчі думки Франца Ксавера були напрямовані не до класичних жанрів симфонії, сонати, квартету, а до романтичної мініатюри, і більш всього до пісні. Саме в цьому жанрі розкрилася його тонка замріяна сутність.

Еститичні погляди на мистецтво збігалися з мироглядом представників романтизму. У одному з листів до брата ще 1809 р. він написав: «Я ніколи не вчився співу, бо мій

голос надто слабкий, але я понад усе люблю компонувати для голосу... Я більше люблю слухати твори батька, такі як «Навіть Божі ангели плачуть...» чи «Вже вечір», аніж чудесно оркестровані, але безсенсовні симфонії, які нічого не виражають. Я люблю компонувати чуттєві пісні...» .

Дуже впливовими для Франца Ксавера стали зустрічі з композиторами-романтиками — Ф. Шубертом, Р. Шуманом та польським скрипалем -композитором Карамей Ліпінським.

Останні роки життя Франц Ксавер провів у Відні, але зовсім нічого не писав. Після смерті Франц Ксавер заповів усе що він мав, в тому числі рукописи та особисті речі батька, Йозефіні фон Кавалькабо. І він пішов з життя з вірою у ті слова, що будуть написані на могильній плиті: «Ім'я його батька може бути його епітафією, так як шанування його було суттю його життя». Франц Ксавер навіть не передбачав, що став в один ряд з тими талановитими композиторами XIX століття, які відкрили світові нові горизонти романтичного мистецтва.

Маргарита Іванова
кандидат мистецтвознавства,
викладач училища мистецтв та культури
ім. Д.С.Бортнянського , м. Суми, Україна.

An Austrian Composer in Lviv

Lemberg's Mozart

"Beloved by God" – is an exact translation of the Latin name "Amadeus". Most likely, the great composer (Wolfgang Amadeus Mozart) did not consider himself so, as he preferred another name "Wolfgang", which means "similar to a wolf". Perhaps it was his son who was beloved by God. Constanze Mozart, the boy's mother, added the name "Wolfgang" to "Franz Xaver" (possibly in honor of his father's pupil, Franz Xaver Sussmayer). Documents prove that Sussmayer was Constanze's lover. In the book *Women of the Genius*, the German writer Friedrich Weissenstein posits the hypothesis that Sussmayer was the father of the last child of Constanze, and it is possible that he was involved in the poisoning of the composer, as he lived in the Mozart family and had a friendly relationship with Salieri. The author even suggests that Constanze knew that her husband received poison every day.

"Lemberg" was the name given to the city of Lviv during the Austro-Hungarian period. It was so-called during the time when the city was home to Franz Xaver Mozart. In Lemberg, Franz was respected and almost no one compared him with his brilliant father. He was employed as a music teacher to the children of Polish noble families (Potocki, Czartoryjski, Sapiha, and Janishewski), and then he even became director of the city theater (1830) and chief capellmeister of the Lviv Opera House (1834-1838). Thanks to a meeting with famous German portraitist K. H. Schweizer, creator of two thousand realistic paintings, a physical representation of Franz Xaver Mozart exists—he was a man of short stature, with a focused look; silent and almost a little shy.

"To disappear without a trace and to dissolve into the vast expanses of Austria-Hungary" - perhaps this was what Franz Xaver Mozart dreamed about when he accepted the offer to teach music in a noble Polish family. He would no longer be seen as a copy of his brilliant father. Franz Xaver worshipped the man, even though he was born four months after his father died—he had never seen him.

His mother found him the best teachers of that time: a teacher of counterpoint and a connoisseur of ancient music, J. G. Albrechtsberger; pianist, composer and student of W.A. Mozart, N. Hummel;

student of J. Haydn, composer, pianist, musical critic Z. von Neykomm; and outstanding opera composer and teacher Antonio Salieri. His mother's efforts included organizing his first concert at the Vienna Opera, when he was only five years old. His mother insisted that he appear as Wolfgang Amadeus Mozart, Junior. When his mother married a second time, he began to feel like an outsider in his home. Franz Xaver wrote to his friend: "I was not doing very well at home. I was barely three years old, and I was treated as the eldest, although I was the youngest. In my mother's house, I was a stranger. I had to fend for myself and it was very difficult for me. The rich Polish count, looking for a piano master, offered me extremely favorable financial conditions, if I were to agree ... "

Nowadays, one of the largest festivals of classical music in Ukraine, LvivMozArt, is devoted to Franz Xaver Wolfgang Amadeus Mozart.

Franz Xaver first moved from Austria to the village of "Pidkamin' near Rohatyn" (working for the Bavorovsky family). He wrote this to his brother Carl-Thomas in 1810: "As for me, my affairs are going badly here. The monotonous, anti-musical life that I have here prevents me from being at all creative. I have not written one composition! Therefore, I have decided to abandon this life for a better one. Where I will go, I do not know. What is your advice?"

So Franz Xaver decided to move to Lemberg, where he created the piano quartet "Spring" and a Concerto for Piano with Orchestra Op.25 in 1815.

The house of the provincial counselor, Baron von Kavalkabo, became a haven for Mozart for many years. In the Baron's family, he met Josephine von Kavalkabo, the wife of a Count, who was much younger than he was. Josephine was a gifted singer, musician and actress. Researchers believe that one of the reasons for his long stay in Lemberg was Mozart's love for Josephine. For five years, he taught her children music, traveling with her around Europe, organizing musical salons and founding the choral society of St. Cecilia. He dedicated his chamber, piano, vocal works and romantic letters to her: "On Sunday night, I set off, going even further from my only goal. With a happy heart I will welcome the hour that will bring me closer to you again! How I will rejoice when I finally can count the hours when we will be united again! How will I make up for this lost time! My heart tells me that we will be happy, incredibly happy. God, give me strength to endure this separation so that I can return to you worthy of your embrace!(Lublin, May 25, 1819)". This relationship with Josephine influenced his composition and turned him toward romanticism. His began to develop a style of his own, different from his father's. Rather than create classical musical pieces (symphonies, quartets, sonatas), Franz Xaver composed romantic miniatures, that is, songs. These revealed his subtle essence.

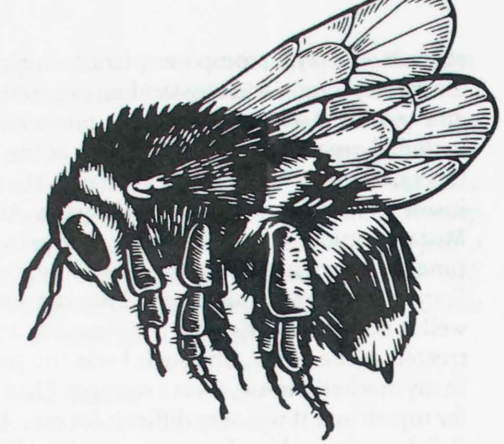
The esthetics of the day turned to romanticism. In one letter to his brother in 1809, he wrote: "I never studied singing because I have a poor voice, but I love to compose for the voice above all else ... I love to listen to the vocal works of my father, like" Even the angels of God cry ... " or "Already in the evening ", rather than his wonderfully orchestrated symphonies that do not express anything. I love composing sensual songs ... ".

Franz Xaver became very influential after meeting with Romantic composers, F. Schubert, R. Schumann and the Polish violinist-composer, Karamey Lipinsky.

Franz Xaver spent his last years in Vienna, but he did not write anything at all. After his death, Franz Xaver bequeathed everything he had, including the manuscripts and personal belongings of his father to Josephine von Kavalkabo. He left life with faith in the words that were to be written on his gravestone: "His father's name may be his epitaph, as revering that father's legacy was the essence of his life." Franz Xaver would not have expected that one day he would be considered an innovator of classical music, one of those talented composers of the nineteenth century, who opened the world to the new horizons of romantic art.

Written by: Margarita A. Ivanova, PhD (Music History)

FOR THE LOVE OF GARDENING



BE DAZZLED IN YOUR BEE GARDEN AND SAVE THE BEES

Introduction. Have you ever given any thought to the work that bees do in our gardens and their importance to the potential increase of the production of vegetables, flowers, fruit, nuts and seeds? As I have been focused on experimenting with growing a variety of plants, I failed to take note of the bees in my garden. However, my awareness of the value of bees was heightened this past summer.

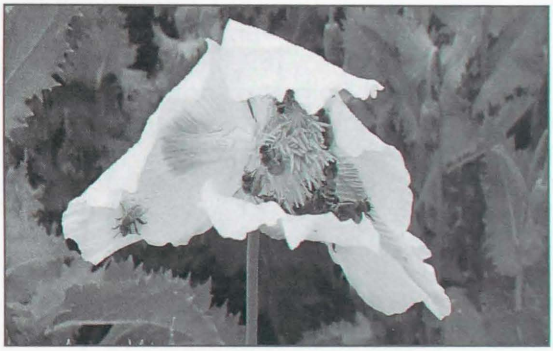
Awakened to workers in our garden. For the past six seasons, our family has worked on creating a flower garden to attract hummingbirds. Fuchsia *fuchsia triphylla* 'Gartenmeister Bonstedt', Scarlet Runner Bean *Phaseolus coccineus*, and Trumpet Honeysuckle *Loniceera x brownii* 'Dropmore Scarlet' are flowers blooming in our garden each summer. But when we added Bee Balm *Monarda*, we not only attracted the hummingbird, but also butterflies and more bees.

Why do we need bees? Bees are important to doing the work of pollinating. As they collect nectar and pollen, they crosspollinate the blooms of vegetables, flowers and fruit, ensuring increased and continued production. We harvested an excess of spaghetti squash and cucumbers from our garden in the field when we also planted sunflower and poppies. Our garden in the city produced a better crop of tomatoes for which I credit flowers such as the Clove-Pink *Dianthus*, Johnny Jump-ups, Hollyhocks, fruit tree blossoms and other flowers. Bees contribute to the production of vegetables such as cucumbers, squash, beans, peas; fruit such as apples, Haskap, strawberries, cherries, and blueberries; as well as grains, grasses, and flowers. Even self-pollinating plants benefit from bees. When we plant a bee-friendly garden, we benefit. Not only does our harvest of our fruits and vegetables increase, but the quality, flavor and size of our produce improves (Frey, 2016.) Humans and bees are in a partnership that is important to

Close-up of Bee Balm Monarda, a favorite of butterflies, bees and hummingbirds

Johnny Jump-up Viola Tricolour (novella) in the vegetable garden

Bee foraging on Nanking cherry 'prunus tomentosa' blossoms in April



Bees foraging on poppy 'prezmenko' blossoms in the field garden

the food chain. When we strive to provide friendly ecosystems and environments for the bees, we benefit. Creating ecologically sustainable environments benefits all living things.

Decline of Bees. Are the bees the canary in the coal mine? World-wide there are 20,000 species of bees. Alberta has 321 native species of bees of which 29 are bumblebees (Glen, 2019). The Western Producer has published a number of articles declaring a decline in honey bees and wild bees in Canada. Canadian Wildlife Federation (CWF) estimates that 40% of the pollinators are facing extinction. Also, colony collapse disorder or vanishing bee syndrome is occurring in Europe and North America. Bees just disappear and don't come back to the beehives. This misfortune makes it difficult for scientists to diagnose the cause of beehive keepers' losses as the bees are not available to study (As of May 3, 2011, view on Mother Nature Network, Chris Baskind.)

Causes of decline of bees. Farming and gardening practices have changed to include more chemicals and pesticides. These are suspect as one cause of colony collapse syndrome. Cultivation of natural habitat and urban development has reduced the natural bee habitat of wild flowers and native grasslands.

Also, climate change is contributing to losses. Milder winters result in the crocus blooming two weeks earlier, making it uncertain whether the bees are out to pollinate the blooms. In Alaska, berry harvests have reduced with warmer climates (Pratt, 2016). Sufficient supply of nectar and pollen is a challenge when springs are cold and late. Parasites such as mites and disease also contribute to loss of bees.

How can gardeners contribute to saving bees? As gardeners we can play a vital role in contributing to saving the bees. First, instead of using pesticides,

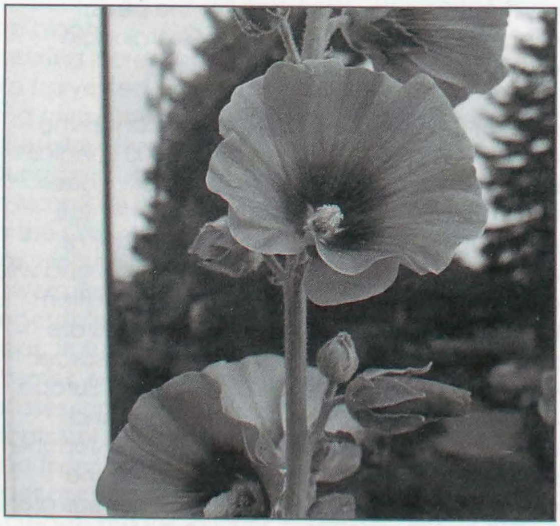
we can try companion planting, crop rotation and protecting bugs that are beneficial, such as ladybugs, ground beetles and spiders. These bugs help control garden pests. We can plant a variety of different shrubs, fruit trees, flowers and vegetables that bloom throughout the season - from early spring to late fall. One of the first fruit trees to bloom is the Haskap followed by the Nanking Cherry, and then Evans Cherry. Place flowers in clumps, as bees like to work one species of flowers at a time methodically and thoroughly. Choose flowers that bees like. Bees are mostly attracted to flowers that are white, blue, purple, violet and yellow. Some bee-friendly flowers include bachelor buttons, black-eyed Susan, blanket flower, borage, California poppy, columbine, pincushion flower, basil, cilantro, cosmos, Mexican sunflower, coreopsis, sunflower, anise hyssop, aster, bergamot, catmint, dahlia, echinacea, liatris, salvia, butterfly weed, Joe-pye weed, lavender, oregano, thyme, trail verbena, yarrow, and many others (Frey, 2016; Purdie, 2016; Weidenhammer, 2016.)

Conclusion. The Canadian Wildlife Federation (CWF) is encouraging Canadians to promote "Gardening for Wildlife." We can create healthy pollinator environments in spaces at schools, communities and home. CWF offer certificates. To apply go to: www.cwf-fcf.org and access the "Wildlife-friendly Habitat Certification" application forms if you wish to participate.

We can make an effort to learn more about what we can do by participating in conferences or information sessions offered by professionals such as Megan Evans and Alexandria Farmer. Both Megan Evans, president of the Alberta Native Bee Council, and her colleague, Alexandria Farmer, are dedicated to saving wild bees through their research, advocacy and work in public awareness and education. Find other experts in your area. We can sign the petition "Save our pollinators! Create a National Pollinator" launched as an action plan to protect all pollinators and establish a restoration project. Also www.banwithaplan.org offers another petition requesting banning the use of a class of pesticides called "neonics" as they poison pollinators, pollute the soil and water, and impact the environment. However small our actions are, we can contribute to saving our planet. Happy Gardening!

Vivian Skakun (Photos and article)

Columbine 'Aquileguia' Songbird in full bloom in July



Hollyhock Alcea 'Halo Cerise', summer blooms

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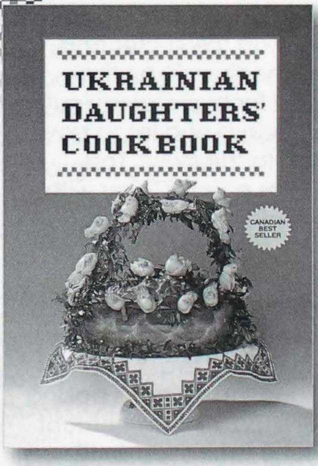

Ukrainian Daughters' Cookbook

This book embodies the colour and richness of Ukrainian tradition. It features recipes and customs passed down through generations to maintain our unique heritage. Special features include Christmas Eve Supper, Easter dishes, a 9-page section on how to make Ukrainian Easter Eggs, plus cross-stitch designs and wonderful holiday breads.

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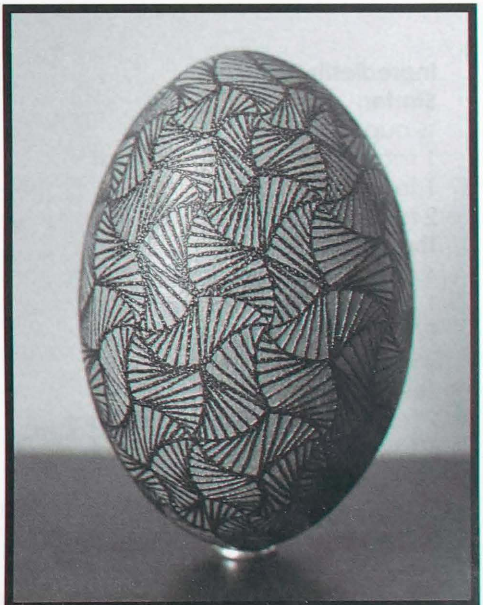

Erin Haugen
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Image: *Etched Emu Egg*

TSOUREKI: GREEK BRIOCHE FOR EASTER

Vivian Skakun

Recipe by Dimitra Khan
with permission to print recipe 19/2/20
www.dimitrasdishes.com/tsoureki-greek-brioche

Ingredients:
Starter:
½ cup milk, lukewarm
1 tablespoon active dry yeast
1 teaspoon sugar
2 tablespoons all-purpose flour
The dough:
4 cups (544 grams) bread flour
1 cup granulated sugar
¾ cup lukewarm milk
2 large eggs, beaten
Zest of an orange
2 teaspoons pure vanilla extract
1 tablespoon ground mahlepi
½ teaspoon salt
¼ teaspoon ground mastic gum (optional)
2 ounces unsalted butter, softened at room temperature
Egg wash: egg yolks plus 2-4 tablespoons milk

Method:
Starter: Mix the lukewarm milk with sugar, flour and yeast. Let it rest for ten minutes to activate the yeast.
In another bowl, combine flour, orange zest, salt, mahlepi and mastic gum together. Mix well to combine.
In your bowl of your table top mixer beat two eggs, then add your sugar, your lukewarm milk and your vanilla. Add your activated yeast starter and your flour mixture. Turn your mixer on low and knead for 8 minutes. If you are kneading by hand, knead for 15 minutes so that the gluten forms to achieve the desired consistency and texture. The butter is added after the gluten forms. Add the butter and increase the speed to medium (4 on the Kitchen aid) and knead for two more minutes. Place some oil in the bottom of a large bowl and transfer the dough to the bowl. Toss around to coat and form a ball. Cover with plastic wrap and set aside in a warm place until doubled in volume for about 1½ -2 hours. Punch down, cut the dough into two equal parts to make two braided loaves. Cut each portion into thirds. Roll each third into ropes that are about 13 inches long and braid to form a loaf. Place the braided loaves onto baking trays (18 by 13 inches) lined with parchment paper. Cover and let the braids rest until double in volume. Preheat the oven to 350° F or 177° C. Brush with egg wash and bake in the centre rack of the oven for 30 minutes.

I have made this recipe twice and have changed the method. I prefer to beat the sugar into the egg mixture and then add all the liquids together. Also, it is better to weigh the flour for a more accurate measure. I only used 3½ cups of flour and added the last half cup as required. The dough should be quite soft. After you have kneaded the dough and developed the gluten, add the butter, as adding the butter before will interfere with gluten development.

CHEESE PASKA, UNCOOKED

(Recipe from Karina Logozar)

Ingredients

½ cup raisins (washed)
1 teaspoon vanilla
1 tablespoon brandy
1-pound dry cottage cheese
2 extra-large egg yolks
1/3 cup sugar
¼ pound melted butter, cooled
½ cup 35% cream
½ coarsely chopped blanched almonds
Terra-cotta flower pot size (5½ inches tall, 5 inches wide on top, 3½ inches wide at the base)

Method

In a bowl combine raisins, vanilla and brandy in a small bowl and let stand.

Press the dry cottage cheese with a fork or use a Cuisinart.
In a small bowl beat the egg yolks and sugar. Add the melted butter and the cream.
Pour the egg mixture into the cottage cheese and beat until smooth. Stir in the raisins, vanilla and brandy mixture and the almonds until combined.

Line a sieve or a flower pot with a double thickness of dampened cheesecloth. Pour the mixture inside and cover with a double thickness of cheesecloth. Place a small plate on top and weigh it down with a heavy rock or can of food. Place a bowl under the mold to catch any runoff and refrigerate for 24 hours.

Unmold onto a serving plate and decorate with citrus peel. Serve as a desert with sweet bread such as babka.

Vivian Skakun, Article and Photos

Добродійка Марія Хом'як
Dobrodijka Maria Chomiak

Добродійка Марія Хом'як, народилася в Україні, в селі Джурин, у повіті Чортків, в Тернопільській області. Її батьки були Андрій та Катерина Брик. У гарному, великому а, до цього, дуже свідомому селі, проходила дитячі і юні роки з сестрою та чотирьма братами. У Джурин учащала до школи і вже як юначка належала до молодіжних організацій, які в той час були при товариствах Просвіти, та які виховували тодішню молодь в українському національному дусі, у любові до свого рідного. Все це мало великий вплив на виховання молодої Марії, а до цього родинне вогнище. Батьки виховали дітей в любові до Бога і до свого рідного.

В часі другої світової війни переживає окупації Західньої України, працює на залізничній станції у Джурин як ур'ядничка, а згодом залишає разом з Батьком і Матерю рідну землю, та виїзджає на Скитальщину. Подібно, як тисячі інших, переживає страхіття другої світової війни, переходить кордон ріжних европейських держав й остаточно доводиться їй жити на протязі кількох років у переселенчих таборах в місті Інґольштадту. У таборах в Німеччині бере активну участь в Українському житті, зокрема в молодечих організаціях, а саме СУМ.

До Канади прибула прикінці 1949 року, сама, без родичів та сестри, Йосипи. Брат, Ярослав, з молодою дружиною, Ніною, пізніше приїхав до Чікаґо. Три брати, Михась, Василь, та Іван, згинули в війні.

У Канаді, познайомилася з молодим, Олександром Хом'яком. Виходить заміж. Чин вінчання звершив покійний Митрополит Андрей, Первоієрарх УПЦК, а тодішній, Високопреподобний Протопресвітер о. Григорій Метюк, настоятель Собору Покрови у Вінніпезі. Починає нове життя як Добродійка Марія з о. Олександром Хом'яком. О. Олександер відразу призначений до різних парафій в Саскачевані.

Від першої парафії, приступає до членства в Союзі Українок Канади у таких місцевостях у Саскачевані— Курокі, Ватсон, Вадіна, Гефорд і Норт-Бетлфорд а тоді записалася до Союзу в Едмонтоні при Катедрі Св. Івана. Тут вона займала різні становища та спільно з усім членством трудилася й працювала.

Поблагословив Бог трьома дітьми в Саскачевані, а саме, одного сина та дві доні - Богдан, Мирослава й Лариса. А покійний улюблений син, Андрей, народився в Едмонтоні коли о. Олександер призначений другим парохом Української Православної Катедри Святого Івана. Життя добродійки не легка справа, але наша Мама ревно й чесно перевела всі ті особливі обов'язки в дячності Богові! Наша Мама була ввічлива, гостинна, мила, весела; її благородна та ласкава

вдача та чарівна усмішка лишаться в наших думках на завжди.

"Death is a regrettable eventual, that although one day expected, is never expected on the day that it occurs." Our Mother, Dobrodijka Maria Chomiak, passed away on Friday, October 18, 2019.

Maria Bryk was born into a loving, religious family in the village of Dzhuryn, Western Ukraine where she enjoyed her childhood and teen years with her sister and four brothers. Like many, she endured the perilous journey through WWII, a forced labour camp and a displaced persons' camp to arrive in Canada. She travelled on the Cunard Liner RMS Scythia, steerage class, which was designated to the International Refugee Organization to take refugees from Europe to Canada after WWII. She came alone, entering Canada through the narrows and into the waters of Halifax Harbour, Pier 21 – one of the refugees who comprised the third wave of Ukrainian immigration to Canada.

Her subsequent meeting and marriage to our Father were the greatest of blessings. They were one another's confidant and trusted supporter. She recognized that her position as Dobrodijka was a privilege, and intuitively understood that with privilege comes responsibility, carrying it out with grace, serious focus and precise etiquette, gentle in nature and heartfelt in tone. She supported her husband's role of building and expanding the many parishes he was assigned to in Saskatchewan, becoming an active member of the Ukrainian Women's Association in each of the assigned parishes, singing in the church choir as time allowed or singing quietly in the church pew. After our Father's transfer to the Ukrainian Orthodox Cathedral of St. John the Baptist, Edmonton, she continued her membership with the Ukrainian Women's Association of Canada, taking on various positions over a number of years. She was "референтка" of Promin magazine and volunteered in the following committees: kindergarten, Junior CYMK, Church Beautification and "Свято Книжки". She joined UWAC members and volunteered with catering funerals, weddings, banquets and teas. She served a five-year term as one of the vice-presidents - this was during a time when there were multiple vice-presidents who were assigned various tasks. In 2010, she was recognized for 50 years of membership and service.

Our Mother's grace, elegance and inner strength belied the fact that she was not highly educated according to today's standards. She taught herself to manage the spoken English language, although one of her greatest individual achievements was teaching herself to read in English. She loved embroidering, symphonic music, operatic voices and, most of all, cooking and baking. She took delight and time to prepare baking for funerals, teas, elementary school teachers, the Cathedral choir at Christmas, and was honoured to prepare special dinners whenever the Bishop and visiting clergy were the guests of honour.

Our Father's death and the subsequent passing our brother, Andrey, had a seismic effect on our family. It had to be our Mother's faith and inner strength that kept her upright. Often she would say, "Don't worry. Everything will be fine."

It was her resilience and faith that allowed her to face a variety of medical challenges during the last years

of her life. When our Mother's end neared, we would like to think that she envisioned her entire family – past and present. Perhaps in "seeing us" she felt that her highest purpose had been served. We are thankful for having had the opportunity to care for her during her last years and consider this to have been a privilege, not a duty, obligation or hardship as this opportunity was not afforded us with either our Father or our brother. During her final years, she taught us to be more patient, caring, thoughtful, grateful, and understanding, especially of the elderly and those in care.

We will remember our Mother for always maintaining her sartorial elegance, dressed in a style that she became recognized for. She exuded "beauty without vanity, strength without insolence, courage without ferocity, and all the virtuosity of humankind without their vices". Predeceased by her husband (Very Rev. Mitred Archpriest Oleksandyr), son (Andrey), parents (Андрій and Катерина), sister (Йосипа), and four brothers (Михась, Василько, Іван and Ярослав), she will be eternally remembered and forever loved. Вічна Їй Пам'ять!

Bohdan Chomiak, Larysa Chomiak,
and Myroslava Chomiak

Victoria Ewanus
October 19, 1926 - November 9, 2019

Members of St. Michael's Parish in Edmonton and the Ukrainian Women's Association of Canada, Kniahynia Ol'ha Branch were very sad when they were informed of the passing of Veronica Ewanus on November 9.

Veronica was born in Gronlid, SK on October 19, 1926 to parents, Victoria and Sam Sturby. She graduated from Grade 12 at Nutana Collegiate in Saskatoon. While attending school in Saskatoon, she lived at Petro Mohyla Institute. Veronica was a teacher and taught school at Delton and Fulton Place Schools in Edmonton for twenty-three years. She retired in 1985.

Veronica's husband, Peter, and his family emigrated to Canada from Ukraine in 1930 and they settled in Gronlid, SK. He met Veronica later and they got married in 1949. They were blessed with one son, one daughter, two granddaughters, one step-granddaughter and three great grandchildren.

When the family moved to Edmonton, AB, they became members of St. Michael's Ukrainian Orthodox Parish. At the same time, Veronica became a member of the UWAC Kniahynia Ol'ha Branch. The couple were very generous financially to St. Michael's Parish. Veronica donated several patchwork quilts for the raffles at bazaars.

Veronica was instrumental in helping Rev. Mykhla Pozdyk, her nephew, get his landed immigrant status.

A funeral service was held at South Side Memorial Chapel. The Kniahynia Ol'ha Branch has made a donation to *Promin* in memory of Veronica.

May her memory be eternal!
Submitted by Fiona Frances Tarnowetz

Kathleen Pasieka

Kathleen Pasieka (nee Owerko) passed away on Friday, September 6, 2019 in Edmonton at the age of 97.

Kathleen (Kay) was born in Poland, now Western Ukraine, and immigrated to Canada with her family at the age of eight. She married Orest Pasieka in 1941 and settled in Regina, where they raised their family—Gloria and Patricia.

Kathleen was very active in the Ukrainian community and in the Ukrainian Orthodox church. She was a choir member for thirty-three years and was a member of the Daughters of Ukraine Branch of the Ukrainian Women's Association of Canada for forty-eight years, serving as local secretary for fifteen years and provincial secretary for four years She was a very skilled seamstress. Her hobbies were ceramics, petitpoint, needlework and cooking, especially Ukrainian cuisine.

Kathleen's husband passed away in 1995, and, in 1998, she moved to Edmonton to be closer to her sister.

She is survived by her daughters, Gloria (Michael) Olynyk and Patricia (John) Katrusiak, three grandchildren and their families, and her brother, Walter (Grayce) Owerko.

Prayers were held at the Descent of the Holy Spirit Ukrainian Orthodox Church in Regina on Thursday, September 12, 2019 and Divine Liturgy followed on Friday, September 13, 2019 with Rev. Fr. Volodymyr Feskiw officiating. Interment took place in Riverside Memorial Park in Regina.

May her memory be eternal! Вічная пам'ять!

Submitted by Anna Kaminski, Regina, SK

Olyne Patryluk

Olyne Patryluk (nee Owadiuk) passed away on March 23, 2019 at the age of 89 after a brief illness. She was surrounded by her family and friends. Olyne was predeceased by her husband, Alex, and is survived by her sons—Terry (Heather) and Bob of Regina and by her daughter, Marianne (Earl) Mosewich of Colesdale Park, SK, by seven grandchildren and seven great grandchildren.

Olyne was a very active CYMK member, taking part in Ukrainian plays, dancing and choir. She joined the UWAC in 1944 and became an Honourary Member of the Daughters of Ukraine Branch in Regina. She was a dedicated member of many committees:

Projects, Program, Culture, Selo Chapel, Pastoral Care, Auditorium, Funeral Lunches and Dinners. She was an auditor for eight years and a representative to the Regina Council of Women, to the Kyiv Pavilion Committee, to the Ukrainian Canadian Congress and to Promin (for 22 years). She was President of the branch for three years, Vice-President of the UWAC Provincial Executive and a convenor for publication/Promin, women's issues, a member of the organizing committee of two USRL national conventions, a teacher of Ukrainian and Sunday Schools, a singer in the Centennial Choir and a church chorister until her final illness.

Although she would be too humble to admit it, Olyne's contributions to culture and community leave us with a legacy that are a genuine product of her hard work and generous nature.

She enjoyed knitting, petit point, crocheting, painting, pysanka writing and gardening.

One of her greatest joys was sharing her love of tradition with her family. A bustling house with music, laughter and ample food and drink brought family and friends together from far and wide. Through the years, the family grew—much to Olyne's delight. She was a symbol of compassion, comfort, gratitude and support and she is greatly missed.

Funeral services were held on March 28 and 29, 2019 in the Descent of the Holy Spirit Ukrainian Orthodox Church in Regina with Rev. Fr. Volodymyr Feskiw officiating. The choir was conducted by Vera Feduschak. May her memory be eternal! Вічная пам'ять!

Submitted (twice) by Anna Kaminski, Regina, SK

Mary Popowich

We bid farewell to Mary Popowich, who was one of the founding members of St. Michael's Ukrainian Orthodox Parish in Edmonton She was also a founding member of the Ukrainian Women's Association Branch—Kniahynia Ol'ha at St. Michael's.

On November 15, 2019, Mary passed away at the age of 98 years. Mary and her husband, Peter, were blessed with five children, six grandchildren, six great grandchildren and five great great-grandchildren. She was prececeased by her husband and by her son-in-law, Frank.

Peter and Mary joined St. Michael's Parish in 1959. Mary was active with the UWAC Branch , serving in many positions. She began as recording secretary of the very first meeting of the Branch, recording the minutes in Ukrainian. She served as President for four years, Vice-President for three years, Bazaar Committee Chair for four years and was an assistant cook and telephoning committee member as well as serving on other committees. She also sang in the Church Choir and played the violin.

Mary and Peter moved to the vicinity of St. Elia Parish in Edmonton and were members there for three years before moving on to Vernon, BC. Here, they also joined the church and Mary became a member of the UWAC Branch in Vernon. She served as President and cook there for eight years.

Mary and Peter moved back to Edmonton in 1995 and Mary continued to serve in many different positions in St. Michael's Parish and in the UWAC Branch.

Mary had a pleasant personality. She was a loyal, respectful, humble, kind and very religious person. Funeral services were held on November 26, 2019 at St. Michael's Ukrainian Orthodox Church with Right Rev. Fr. Victor Lakusta officiating.

In memory of Mary Popowich, the Branch has made a donation to the *Promin* Press Fund.
Memory eternal!

Submitted by Fiona Frances Tarnowetz

Mary Rublitz

Mary Rublitz (nee Wasilinchuk) passed away on Saturday, December 14, 2019 in Regina, SK. Mary was born on June 19, 1922, the eldest child in a family of four girls. Her parents were John and Bella Wasilinchuk. She attended school and grew up on a farm in the Wroxton area.
On May 10, 1942, Mary married John Rublitz at St. Elias Church, the church where she had been baptized. The couple were lifelong members. Mary generously contributed her services preparing dinners, fund raising and doing whatever else was needed.

After Mary and John retired, they continued to live on the farm. In 1995, John passed away. Mary moved to Selo Gardens in Regina to be near her only daughter and son-in-law, Evelyn and Orest Blahut. One of her greatest joys was attending church services at the Selo Chapel.

Mary joined the Daughters of Ukraine Branch of the Ukrainian Women's Association of Canada in 1998 and she would happily assist with functions when possible.

She enjoyed baking, cooking and crocheting. In her younger years, her favourite hobby was weaving rugs and she used an old-fashioned loom that was made by her late husband's grandfather, carved out of a tree before the year 1900.

Mary resided at the Selo Gardens Personal Care Home from 2015 until her passing. She is survived by her daughter, Evelyn (Orest) Blahut; granddaughters, Leanne (Luis) Martin and Laureen (Peter) Beatty and four great grandchildren; sisters, Victoria Starchuk of Saskatoon and Esther Rubletz of Roblin, MB; brother-in-law Steve (Eva) Rubletz of Wroxton, SK and numerous nieces and nephews.

Prayer service was held December 20, 2019 with the funeral on December 21 at the Descent of the Holy Spirit Ukrainian Orthodox Church in Regina with Rev. Fr. Volodymyr Feskiw officiating. She was interred at Yorkton Memorial Gardens.

May her memory be eternal! Вічная пам'ять!

Submitted by Anna Kaminski, Regina, SK

UWAC Archives

Привіт! I warmly greet you in my new role on the UWAC National Executive as Archives Convenor. During my tenure as National President, 2015-17, some archives were collected from Branches no longer active to preserve our organization's history in a central location. Many boxes of UWAC archives that were stored at Ukrainian Voice/Trident Press were retrieved and shipped to Edmonton before the building was sold. The contents from the National Executive filing cabinets stored in the Holy Trinity Ukrainian Orthodox Metropolitan Cathedral complex in Winnipeg will also be shipped to Edmonton for processing.

According to the Constitution, upon dissolution of a Provincial Executive or Branch, all records and assets shall be held 'in trust' by the National Executive for a period of five years, after which time, the National Executive is to deal with them if the Provincial Executive or Branch is not reactivated. However, we know that archives of dissolved Branches are often lost, misplaced, left in church basements, attics or remain in homes of former executive members. Sadly, some archives are destroyed when former executive members move to care facilities or pass away.

At the UWAC National Convention held in Mississauga in August, 2019, a Resolution was passed to continue collecting our archives and begin the process of sorting and making decisions on their proper preservation. An Archive Committee was approved at a National Executive meeting on January 8, 2020. Joining me are Archive Committee members, Pauline Mudry, Dr. Geraldine Nakonechny and Olesia Talpash.

What UWAC items are archival?

What items do active Branches retain and dissolved Branches and Provincial Executives submit?

- Minutes of meetings
- Financial records
- Annual meeting reports/booklets
- Important correspondence
- Membership lists
- Branch or Provincial Executive publications (event posters, programs, booklets, news articles)
- Some clear/significant photos with date of event and all persons identified. Acid-free pens are to be used if writing is done on the back of photos.

For communication about archives, email: UWACNational@gmail.com
or contact UWAC National Archives
10611-110 Avenue NW; Edmonton, AB, T5H 1H7

We look forward to hearing about your UWAC archives!

Lesia Perritt
UWAC National Archives Convenor

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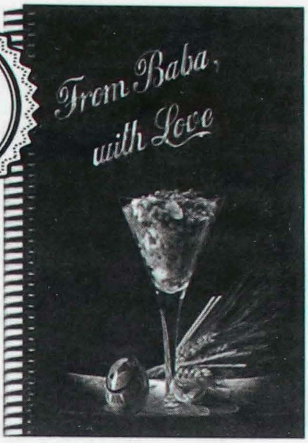

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Community of Artists in the Spotlight – 100th Anniversary Mosaics

To celebrate the **100th Anniversary of the St. John's Ukrainian Orthodox Cathedral in 2023**, the **Ukrainian Women's Association of Canada – St. John's Cathedral Branch** have contracted a local renowned artist with ties to the parish to create a prominent, permanent monument – an artistic visual symbol of the past and present achievements of this parish and its related Ukrainian community. It will also provide a vision of the future.

Theo Harasymiw, mosaic artist, has been contracted to design the twelve mosaic murals. Theo works with members of any community to inspire her design by soliciting their input and then by including the community in the actual creation of the murals. Her art works can be viewed throughout the city of Edmonton, including the outside wall of the front entry of St. John's Institute.

Mosaic tile murals will:

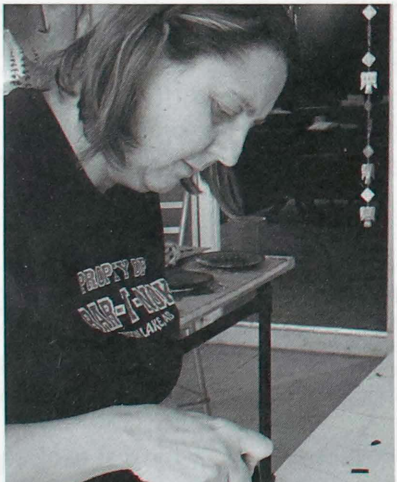
1. **enhance and beautify** our Cathedral Cultural Centre which is used by Edmonton's Ukrainian and greater communities

2. **create a permanent tribute** to the founders, recognize members' past and present achievements, and project into the future. It will become an artistic parish and greater community legacy and time line.

3. **engage the entire parish community** in looking forward to the 100th year Cathedral anniversary. As of February, 2020, 26 parish and community members have donated over 200 volunteer hours to complete the "past" themed panels. Invitations to participate are included in Parish newsletter and brochures, through membership e-mails, and posters displayed in the facility and distributed in the Ukrainian community. Questionnaires in English and Ukrainian are readily available, and specific input sessions have been organized to provide members with opportunities to contribute ideas for the mural depictions.

The project will have three phases- past, present, and future. Four mosaic tile panels, mounted on 8 ft by 4 ft plywood, would be created for each phase. Tiles of the highest quality, consistent with the tiles on the front of the Cathedral, glass, pieces of members' donated bone china, Ukrainian pottery, wooden "pysanky" and inlaid plates have been used, addressing our current need to recycle and reuse resources.

The first two panels of the past were mounted in the Cathedral Cultural Centre in December, 2019. Updated hard copy, website and social media displays and information keep the parishioners and "soyuzanky" apprised of the project's status.



Clockwise from top left:
Helen, Eileen & Julia; Donna & Olli; Theo's Studio; Tatiana; Nadia; Elena & Joanne; Lorna, Petro, Theo & Elaine.

A brochure and plaque will be created at the end of the project to acknowledge financial and volunteer project contributors and participants. The brochure will be made available and a plaque will be prominently displayed in the Cultural Centre.

The following parishoners and community members volunteered more than 200 hours to complete the four "PAST" Mosaic Panels:

Andea Kopylech
Dean Cramer
Donna Kowalishin
Eileen Yewchuk
Elaine Harasymiw
Elena Scharabun
Glenise Harvey
Helen Elkow
Irene Tarnawsky
Iris Ciona,
Joanne Melnychuk
Julia Elaschuk
Olli Megley
June Mielnichuk
Larysa Chomiak
Lorna Stefaniuk
Myroslava Chomiak
Nadia Sas
Natalka Makarenko
Oksana Tarnawsky
Oryssia Lennie
Petra Myroniuk
Petro Motyka
Stephanie Trubenko
Tatiana Martschenko,
Viktoria Trubenko
Leona Bridges
Willi Zwozdesky.

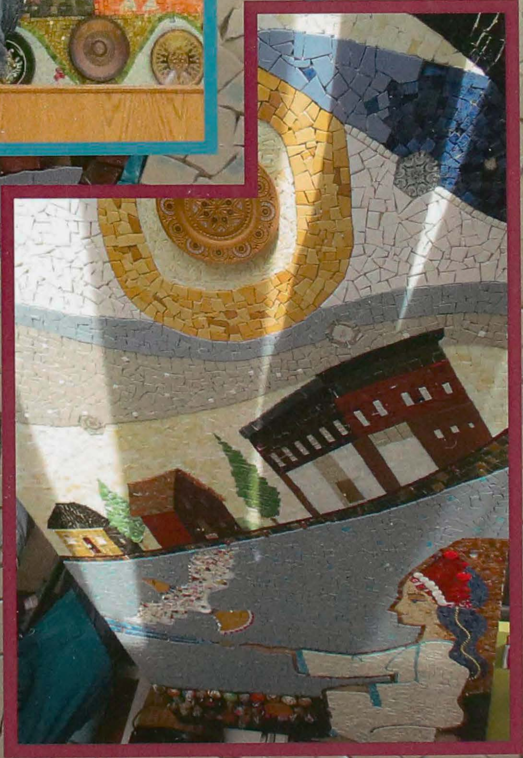
UWAC St. John's Branch also thanks the Cathedral Choir for the $1000 donation toward the completion of this Centennial project.

The next two panels should be installed in spring. Work on the four Present themed panels will take place in the fall with installation planned before Christmas. Parish members can contribute ideas for the next set of four panels, the "Present", by filling out the questionnaire available in the Cultural Centre Office or by phoning Julia Elaschuk 780-456-6580 or Theo Harasymiw 780-718-1672.

Parishioners and members of the Ukrainian community at large are invited to participate in creating the murals. Parents with children are welcome (a worthwhile outing on Professional Development Days)! Work sessions are often held on Fridays between 10 am and 3 pm in Theo Harasymiw's studio at #201, 9504 – 87 Street (upstairs, above the restaurant). Some Saturday and Sunday sessions are also planned. Call Theo at 780-718-1772 to check on this week's schedule.

Julia Elaschuk,
President UWAC St. John's

Editor's Note: Theodora Harasymiw was our featured artist in Promin, August/September 2018.



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